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AND EASTERN

WERE CACE THESE MAXIMS FIX'D, THAT COD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRATE AND SUPERSTITION FAIL." VOL. X.

GARDINER, MAINE, FRIDAY, JULY 2, 1830.

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HISTORICAL.

From the Evangelical Magazine. INIVERSALISM IN NEW YORK, NO. 1. Rev. Edwin Ferris first publicly preachthe great doctrine of Universal Salvain that part of the State of New-York ich lies west of Hudson's River.* He s a member of the New-England "Gen-Convention of Universalists," and first sited the county of Otsego in 1802. In s place, among the scattered families of recent population-in the very bosom of rugged and an immense wilderness, he eached several discourses, with some liteffect; but whether in the place which ecame the scene of his future labourswhether from this preliminary visit we re to date the mighty operation of the leaen of truth, does not appear. It was on his occasion however, that the first public lestimony was borne to the truth, in this

Mr. Ferris determined to locate in the region which he had visited, and in the ear following removed from some part of Dutchess County, and established himself in the town of Butternutts, county of Ot: sego. Some estimate may be formed of is labors and encouragements, from the following statement made by himself. "In the spring of 1803, I settled in this town with my family, where, the summer following I continued to labour with my hands in the field week days; and to preach the Gospel of universal grace every Sabbath." Such were his labors, gratuitously tendered, or at most, without any specified compensation: but he found the reward which he sought-for the pleasure of the Lord prospered in his hands. It is prolable that his ministry was not confined to one place; but that it was directed to the ssemination of his sentiments by preachag occasionally in the vicinity. This was ertainly the care in 1801, when he says: lusually preached every other Sunday Butternutts, -other Sundays in the

In the autumn of 1803, a society conisting of about twenty-five male members vas organized in the town of Butternutts. This, it there be no mistake in the date, vas the FIRST UNIVERSALIST society in the State of New York. It has however been secrally supposed, that the oldest reguarsociety was formed in the town of Hartwick, but a few miles from the former. But it is certain that the latter was formed ometime in 1304.

The society in Butternutts comprised a thist of only eight members; but which litinately increased to 20 or 30 persons. me of these were received by baptism; out it is not known whether the regular ministration of what are denominated rdinances, was continued for any considtrable time. The labors of Mr. Ferris were received by this society until 1810, buring which time it had continued gradually to increase, though its greatest number of male members never exceeded forty. untered every species of sition from without-but it was united and asserting its rights, in the confidence of truth, it braved the tempest of public ignation and triumphed.

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In 1810, Rev. C. Winslow succeeded Mr. Ferris (who had removed to an adjaent town,) as the ministering servant of be society in Butternutts. For some time, e was successful in his ministrations, and he society continued to prosper-but the lestroyer had come-their light was obsured by folly and corruption, and discord adconfusion followed. The society conued to linger for several years, the vicof a wretched indifference—its regular nd stated meetings were neglected—the antainance of public worship ceased, and

visibility is no more. Notwithstanding the dissolution of the ety, the doctrine of Universalism still wails. There has been no "falling ay"-no "drawing back to perdition" sickly death-bed recantations, and no inution of numbers. On the contrary, re are many sincere and faithful believs of the truth, who still cherish its temer and spirit; and perhaps at no time ong them, has there been a greater ber of its professors in that place, than present.

For the last eight or ten years, Mr. Ferhas again occasionally ministered to em in holy things; and they are now once ore desirous of re-organizing a socie-Sensible at length, of the folly of neging their own duty, because disgusted its scandalous violation in a single indi-

Messrs. Murray, Winchester, Dan Foster and othhad previously preached in the city of New-York, the congregation thus collected ultimately erected half building for their accommodation in that place, and building for their accommodation in that place, is the decided Rev. Edward Mitchell as their pastor. But 8 Society has never essumed the name of Universal-has never united in any manner with them,—and seed, has never by its pastor, or its own act, manifed any tokens of fellowship for that denomination, is denominated the "United Society of Christian sada," and has recently erected a handsome and renient brick church on Duane street, and retains a pactable tengregation. Mr. Mitchell sustains controlled the proportion of talents, oratory and morality—ting to a feeble body, an energetic and lofty mind.

of promoting the spread of the principles and spirit of the "Gospel of God our Sav- UNIVERSALISM IN NEW-YORK, NO.3. iour," be ultimately and fully attained. S. R. S.

UNIVERSALISM IN NEW YORK, NO. 2. Sometime in the year 1804, Miles T. Wooley, from New England, a minister in fellowship with the "General Convention," established himself in the fown of Hartwick, Otsego county; and commencand a few believers in the boundless He appears to have been successful for a time, as in March following, a Society was organized in that town, which employed him as their pastor, for the term of six months. This was ever considered, and probably is the first Univer-salist Society in the State of New York.

In June 1805, Nathaniel Stacy from

Massachusetts-a member of the General Convention, visited and itinerated much in the countres of Oneida and Chenango -particularly in the towns of Brookfield, Sangerfield, Whitestown and Hamilton. In the two latter towns, Societies were formed in the course of the Summer; and while a new and powerful impulse was given to the spirit of free inquiry, the knowledge of the doctrine of the restitution was greatly promoted by his instrumentality. Most of the places which he visitled were new ground, where the feet of the hearalds of illimitable grace had never trod. And it was his voice, which first announced to thousands who now rejoice in "the faith once delivered to the saints," the message of peace, pardon and salvation, from their Father and their God.

He settled in Brookfield (then Chenango co.) with his family in 1806, dividing his labours among the towns of Brookfield, Whitestown, Hamilton, and Hartwick, encountering great difficulties and hardships and overcoming prejudices the most inveterate. At the same time, by the introduction of order and system into the concerns of the infant Societies, a foundation was laid for that almost unparalelled prosperity which has attended the denomination in this country.

It will be difficult for the next generauation of a Universalist Minister in this country, at the time of which we have been speaking .- In a country just emerging from a perfect wilderness-among a people who had indeed, been nursed in the arms of the genial communities of New England, but who were still strangers to mall church collected in 1804, consisting each other; and whose means and exertions, being necessarily devoted to securing individual comfort, left little to the support of social institutions. In addition to these considerations, each family had brought its peculiar prejudices; and though the social ligaments which had previously fostered, as well as produced existed only in memory. The preacher of culiar to what is emphatically called-a new country; to preach with little or no pecuniary aid, and of course to provide for is family and minister to his own wants, by the labor of his hands-to combat the bitterest prejudices-to meet scandal and contempt in every form and win respect from those who held his person and his opinions in abhorrence.

In the month of July 1805, a general conference of Universalists was holden in the town of Burlington, Otsego Co "for the purpose of taking into consideration the propriety of organizing an associaviz: Messrs. Ferris, Wooley and Stacy, who were all the public labourers of the order then in the country. A council was formed by appointing a Moderator and Clerk; and two discourses delivered -- one by E. Ferris, the other by M. T. Wooley.

Notwithstanding the discouragements which must have presented themselves, the conference found reasons for congratulation and confidence. It was resolved -"That considering the present prospect of the growth of Universalism in this country, it is proper to organize an Association; and that application be made to the General Convention of the New-England States and others; for counsel to assist in said organization, should it deem proper." M. T. Wooley and N. Stacy were then appointed a committee to present the resolution and request of the conference to the General Convention. These proceedings were approved, and W. Farwelf, H. Ballou and J. Flagg were appointed "to attend and assist in the organization of

council." From this conference arose the Western Association, which in twenty-three years, has given fellowship to about sixty Societies; and now recognizes in its former

limits, Eight sister Associations. Thus commenced in the State of New truth to man—the doctrine of universal ed among those of the society in the town engagements would permit, and if not, to tically replied, that if Mr. L. had any purity and happiness: which has strength- of Ostego.

vidual, they are about to rise in their form-er strength and rebuild the waste places people. Truly may the first faithful laer strength and rebuild the waste places people. Truly may the first faithful la-of their spiritual Zion. May the "evenpresent laudable efforts to unite their en- forth and weepeth, bearing precious seed, ergies, be crowned with abundant success shall doubtless come again with rejeicing, and may the still more desirable object bringing his sheves with him." S.R.S.

> It has been observed in a preceding article, that the first Universalist Society in the State of New York, was most probably organized in the town of Hartwick, Otsego County. This had always been supposed. -and a careful examination of all the facts in relation to the subject, has resulted in the full conviction that there was an error in the dale of the fermation of the society in the town of Butternutts of more than a year. Those conversant with the early transactions relating to Universalism in this country, are unanimous in the testimony that the eldest regularly organized society of Universalists in the state of New

York, is in Hartwick. The society in Hartwick was organized ner Pier, Chauncey Newell and Abel Calkins, were appointed Trustees-E. Dewy, Moderator, Isaac Burch, Clerk, and efy thus formed, consisted at first, of twenthe the meetings for public worship were il assisted his opponent. the meetings for public worship were il assisted his opponent. In the spring of 1806, 1 command for the promotion of their views. They engaged Mr. M. T. Wooley to preach only a part, or all of the Sundays during that time, does not appear. And whether any regular engagement was afterwards made with him, we are not informed, though he continued to preach with them at least, a part of the time, for a year. Perhaps no people were ever more unhappy in the choice of a Minister—for he was neither "apt to teach," nor a very respectable man. And the consequence was, that his rather to disperse the congregation and break down the energies of the few friends who had united for his support, than to edify the believer and gather and instruct the

Mr. N. Stacy succeeded as the minister to the society, and devoted about one Sunday in each month to their survice .the friends were revived—the alienated tion again collected, and the society prospered as a "vine of the planting of the Lord." How long he continued to preach in Hartwick, does not appear; but from probable about two years.

Co. into Hartwick, and became the ministion, acting in the fear of God, for the tacks of Methodists, Baptists, and Proster to the then flourishing society in that best good of his Zion, that you, even all byterians. place. He also labored with them about who feel it to be your duty as well as privapathy and remissions which succeed to every similar community would in gener- dispute occurred. seasons of great ardor.

tion, and became the subject of perpetual ly kept the attention closely fixed to one

ceeded as the preacher to the society in tions of the society. Hartwick. What part of the time is not

ed sometime in 1811. ed state. And as several new societies society. were soon after organized in the vicinity, the parent institution, and adopted the re- of their organization until 1825. ligious home of its offspring. The socie-

eminently successful in promoting the doc- following; but did not confine his services ing-time" of this people be light, and their say with the Psalmist-"He that goeth trine of the restitution; and in the first to that society more than half or three year of his ministry in this country, two fourths of the time. societies were formed, which for number, stability and influence, have had no parallels in the State of New York.

cording to the provisions of law, on the Western, Deerfield, Sullivan and Litchthird of December, 1805, by choosing Ol- field. In the latter place, especially, the iver Collins and Heli Foot, moderators, Salmon Lusk, clerk, and Stephen Bingham, Heli Foot and Amos Ives, trustees. This society was denominated " The Uni-

exceedingly active and perseveringmeans of religious information-encounentered into the cause of truth "with full neither storms nor the inconveniences of ed from Whitestown to Hamilton; having

session, for counsel and assistance in the tention to the subject of divine trath. formation of a church compact. Accord- About the time that Mr. Stacy left the so-ingly the association appointed N. Stacy ciety, an effort was made to obtain the serlabors were worse than useless-tending and J. Flagg, a committee, with instruc- vices of Mr. Ballou, which proved unsuctions to write to the society, and give such cessful. By his recommendation; howevaid as circumstances required. The fol- er, application was made to Mr. Dean, lowing letter in the name of the associa- who accepted the invitation, and settled tion, was therefore written during the ses- in the society in 1810. His labors were sion, but is without the signature of the devoted to the society but one half of the committee.

the faith of the gospel and hope of ever- truth, and for several years he preached were resolved,-the scattered congrega- lasting life, living in Whitestown and its nearly every day. The consequence was, vicinity, N. Y. in answer to a request of that while the knowledge of Universalism said brethren (acting in society relation) was greatly extended, the society in to this association for advice on the subject of forming into church relation, for his own removal into another society, and the purpose of attending to the ordinanprivilege of watching over each other for Sometime in 1898, Mr. James Babbit their spiritual welfare. Dear brethren, al accept: and they are remarkable for It is not intended to represent, that this the liberality which they inculcate.

occur in community; and which shake the bers of the society assembled at a small institutions of order, and overwhelm the village called Middle Settlement, in Whitesvoice of reason and of truth. No: it was town, on the 5th day of August, 1806, and ized with the subject, it relaxed its ardor, ed, and about twenty persons signed the and sunk into indifference. Instances of covenant. These usually transacted all cause of Universalism. this description are by no means rare— the business of the society, as no compact and Ministers accustomed to preach in had ever been adopted which admitted of by Mr. Lacy, is not known; he, however, places where the doctrines they inculcate direct membership, except by the church. threw out from time to time, remarks of are new, will have frequent occasion to Hence the great majority of those who such a nature, as ultimated in another inlament an evil which they cannot remedy. countenanced and supported the meet- terview. This took place in February, In 1809, or 1810, Mr. C. Winslow suc- ings, took no part in the internal regula- 1812, at the Presbyterian church in the

exactly known-probably little more than ed about twenty additional members-from denominations. one quarter. The flame of his zeal, for a that time up to 1818, seven or eight more time shed a partial light upon the gloom united, and between 1818 and 1824, twelve of the society-and they awoke only to others were added: making in all about mitted, and the discussion rested whelly feel their misfortunes and mourn over an sixty members, which may be considered on the subject of the duration of punishill-judged and unhappy connexion, which, as nearly its present number. When, ment. After nearly exhausting the catthey hastened to dissolve. His labors soon therefore, we refer to the number of the alogue of quotations and criticisms, Mr. L. became unprofitable, and he was dismiss- members of the church, we do not consideremarked, that if Mr. D. could adduce Since that time, the society has made ly a small part of the number who were to save all men, he would concede the arno particular effort to rise from its depress- directly or indirectly connected with the gument. This was accordingly done, and

by which most or all of its members could administered, except in one instance, to a promise, when a gentleman rose and assured with the privileges of public worservation of eucharist, or Lord's supper, done so. To this he replied in substance, ship; they have gradually withdrawn from was very regularly kept up, from the date that the person was a Universalist, and he

ty in Hartwick has therefore ceased to be 1806, it was voted unanimously, to obtain pronounced, evinced a state of mind little -most of its members being now includ- the labors of Mr. Stacy exclusively, if his short of desperation. Mr. Dean sarcas-

During the winter of 1807, Mr. Stacy was called to visit several places in the vicinity, where the doctrine of the restitu-The first of these was organized ac- tion had not been preached, particularly greatest and most formidable opposition was manifested to what was generally considered the new doctrine. Here, to use his own words, he "met the combined rensalist Society was denominated. The Universalist Society was denominated. The Universalist Society was denominated of the Society was expected by Elder W. Underwood, then a day of September.

The location of this society was exceedingly favorable for holding communication with different sections of the case. cation with different sections of the coun- events proved this remark to be fully justry; and it accordingly became the cen- tified; as this interview laid the foundatre from which the truth radiated in every tion for the conversion of many who were direction. Some of its members were present, together with Mr. Underwood himself, who in a few years became a firm availed themselves of every existing believer and faithful advocate of the doe on the 13th day of March, 1805, at which tered their opposers with success, and throw. He has frequently declared, that spared neither labor nor expense in prop- he went to the place of meeting with the agating the word of truth. As the mem- greatest assurance of being able effectubers were scattered over a large district ally to overthrow every argument in favor of country, it was difficult to fix on any of Universalism; and that he left the meet-Nehemiah Burch, Treasurer. The society thus formed, consisted at first, of twen-

In the spring of 1808, Mr. Stacy removpurpose of heart," and who lost no time in travelling, prevented the attendance of resided in the former place about one most of the society. Every exertion was year and a half, and having preached also made to awaken the attention, and to there nearly three years. From the time induce opposers to hear and judge for of his removal, the society in Whitesto them for six months; but whether for themselves. For this purpose loctures town were destitute of any ministerial serwere appointed in every neighborhood vices, except the occasional visits of difwhere a door of utterance was opened, ferent preachers, mostly from new Eng-" and the word of God increased, and the land. Among these, were Mesers. Farnumber of the disciples multiplied great-ly." whose mutual labors were productive of In June 1806, this society applied to the happiest effects, in confirming the faith the "Western Association," at its first of believers, and in calling the public "at-Sabbaths-the remainder of his time be-The Western Association of Universalists, to their dearly beloved brethren in defatigable for the advancement of the Whitestown grew and flourished.

The frequent journeys and untiring per-severance of Mr. Dean, called down the the establishment of his successor, it is ces of the christian church; and for the particular notice of the more daring clergymen of different denominations; and he was called to defend before the public, the removed from Duanesburg, Schenectady it is the unanimous desire of the associa- doctrine of Universalism against the at-

Early in 1811, he was attacked at the two years-during which time, the society ilege so to do, to form into regular church close of a lecture, by a Mr. Lacy of the them, were dissolved, still they were cherished with a fondness, by no means the less ardent, because those associations ever, is known to have been attached to consisting of six sections designed for the ed without any definite conclusion of the Mr. Babbit; and the causes why the socimeet all the difficulties of a situation pein the mysterious and secret workings of These are all good in their kind-such as in the town of Floyd, where a more formal

> The positions assumed by Mr. L. were, that some men die in their sins, -- that those society was ever agitated by those violent. In conformity to the recommendation who die in their sins will be punished and paroxisms of fanaticism, which sometimes of the association, a number of the mem-that their punishment will be endless misery.

> To each of these positions Mr. Dean objected; to the two first, as he informed the fact that the doctrine of the restitution adopted the profession of faith recom- the writer of this at the time, merely for was new to the people -- opened to the mended by the "General Convention of the sake of throwing the labour of proving mind a new theme of religious contempla- Universalists"-the ecclesiastical plan, pro- them upon Mr. L. as we was fatigued with posed by the association, and signed a the labour of speaking antecedent to the inquiry and deep interest; and consequent- mutual covenant, by which they became commencement of the discussion. The regularly organized as a christian church. course, however was not attended with a object. When the mind became familiar- At this time, two Deacons were appoint- good effect-for the friends of Mr. L. regarded it as an evidence of weakness in the

In what light the subject was viewed village of New-Hartford, and was atten-From 1806 to 1312, the church receiv- ded by a very numerous assemblage of all

The same propositions were again assumed-the two first of which were ader them as constituting the whole, but on- evidence of the unconditional will of God, the demand made for the premised con-It is not known, that baptism was ever cession. Mr. L. denied having made such At the annual meeting of the society in acrimony with which this remark was made such a statement, he had forgotten it. So palpable was the evasion, that the congregation rose in disgust, and rushed outof the house.

A few weeks after the discussion with Mr. Lacy, Mr. Dean held a public de-bate with Mr. Lansing, Presbyterian clergyman of Onondaga, at the Court-house in that place. Hence an immense concourse assembled, and what might have been the nature, or merits of the arguments, the cause of Universalism lost nothing in the result. We can furnish no particulars, as we are not in possession of any date, which will authorise us in

so doing Similar debates were held in several other place. In Madison, both the Baptist and Presbyterian clergymen made attempts to put down the rising heresy, by endeavouring to convince Mr. Dean of what they considered his error. These two men. Mr. Morton and Mr. Townsend, were distinguished for the strength of their intellects, and the blunt austerity of their expressions; and it appeared that they were willing to supply the want of argument, by the application of vulgar re-buked. These however, instead of aiding their cause, only disgusted the honest enquirer, and evidently increased the public interests in the great doctrine of Univer-

sal Salvation. In the summer of 1813 Mr. Dean closed his connexion with the society in Whitestown, which continued destitute of any regular preaching, for the greatest part of the year. The services of Mr. Lester—a man venerable for his years, and distinguished for his parochial sociability were obtained in the spring of 1814. His preaching was rather edifying and comforting, than instructive; and from his peculiar charity and tenderness for professors of other denominations, he was probably less obnoxious to them, than any other minister of Universalism in the State. This condescepsion of the feelings and prejudices of others, was productive of much good to the society; and several members of the Methodist connexion were won over to the knowledge and belief of the truth. Mr. Lester left the society in the spring of 1815, and the labours of Mr. S. R. Smith, who had then recently entered the ministry, were obtained

half the time for the year.

At this time, [1815] there was not a meeting house owned or occupied by a congrega-tion of Universalists in the state of New York, except one in the city used by Mr. Mitchell, and even that was not known by the name. The want of a convenient place for holding meetings, had been long felt by the society in Washington; and it was resolved to obvi ate the inconveniences, by erecting a building, which would, at least, accommodate the society at its ordinary meetings.

A liberal subscription was soon raised, and a building of wood fifty feet by thirty, including a small gattery across the end in front of the desk, for the singers, was erected at N. Hartford, and completed during the summer. Above the pulpit on the inner wall, is a circle of about 2 ft. in diameter, in which is inscribed this motto-"A house of prayer, and where the spirit of the Lord is, there is liberty." The house is finished in the plainest manner, and until 1822, there was neither cushion nor cloth of any description on the pulpit. An error of more consequence, than was apprehended at the time, was committed in the choice of the location of the house. For though it stands in a convenient and beautiful place, it is too far from the village. It should have been recollect. ed, that villagers are never the most regular attendants on church; and especially, that they will not commonly go out of their way, to attend one, destitute of popular favor .--This cause has, no doubt, had its full share of influence in preventing a more general atten-dance upon the church of New-Hartford. Its congregation, however, has alway been respectable, but never numerous; and the countenance and support of others, has been sacrificed by inattention to their conven-In March, 1816, Mr. A. Kneeland, who

travelling through this section of New York, visited and preached in New-Hartford, and was immediately engaged by the Society to preach with them three Sundays in each month. His age, gravity, and peculiar plainness in preaching, drew for a time a more numerous congregation, than had ever attended the meetings of the Society; and in the course of that and the next year, several respectable individuals united with the

To facilitate the means of inquiry, and to convey more effectually the knowledge of the doctrine of the restitution, a conference was held every week, at which some question relating to the scripture doctrine, was proposed and freely discussed. Unhappily, a very unprofitable subject became the theme of the most labored and critical investigation. It was that of the state of the dead, between death and the resurrection. And as its discussion excluded the consideration of other subjects, generally and perhaps properly believed to be of greater moment, the attendance became less numerous, and after a few months the conference was discontin

In the mean time the society instituted a "Literary and Theological Library," consistabout one hundred volumes, among which were some of the most valuable works relating to religion. For some time, considerable interest was manifested both in reading and preserving the books; but the requisitions of the institution were ultimate ly neglected, and the books were parcelled out among the proprietors. It seems extraordinary, that so few societies, should avail themselves of the abundant means of relig ious information, furnished by even a small collection of books. The amount paid for a weekly newspaper, would at once furnish to a society of fifty members, the richest and most varied means of instruction for many years. But it is infinitely more surprising that where libraries have been instituted, most of them have after a very few years, been wholly neglected.

During the ministry of Mr. K. the society acquired strength and influence; and was no doubt, at that time, the most powerful if not the most numerous society in the State which professed the doctrine of Universal

Jo September, 1818, Mr. K. suddenly and very unexpectedly to the society, closed his connexion with them, and removed to Phil-

The latter then rose and said, if he had | adelphia. He was succeeded by the writer of this, who continued to minister to the society until the summer of 1825. During this time there were several persons added to the church; and the progress of the society, was in general, in the ratio of the general increase the number of believers in other sections of the country. In 1820, a lecture was occasionally delivered in the vicinity of Clinton, where several prominent friends and members of the society resided, and as there was no convenient place for holding these lectures, it was determined to build another meeting house. Accordingly, in 1822, a very convenient brick building, about fifty feet by forty, was erected in the village of Clinton, and denominated "Free Church." It is handsomely finished, in the modern style, and has a cupola calculated for a bell. Directly under the desk window in the front, is a square block of white marble, with this inscription: FREE CHURCH, ERECTED, 1822. And Peter opened his mouth and said, of a truth 1 perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is acceptable with him.' ACTS x. 34, 35.

A single individual, Mr. Joseph Stebbins, bore full one half of the expense of this build-After the completion of the Church ing. After the completion of the society were in Clinton, the meetings of the society were held alternately there, and at New-Hartford: and while the latter meeting was not dimin-ished, that at the former place, became respectable for its numbers.

In 1825, Mr. J. S. Thompson was employed as the preacher at New-Hartford—and in the year following Mr. Lisher at Clinton.— Neither, however, continued a year, and the churches were for some time closed. 1827. Mr. D. Skinner devoted a part of his time to the congregation in New-Hartford; but closed his engagement at the end of one year, since which they have had no stated meetings at that place. The church in Clinton, after having remained closed about two years, was again opened to a former incumbent, who continues to labor in the testimony of truth in that place.

Since 1825, the two congregations which constituted the Universalist Society in Whitestown" have ceased to act in concert; and accordingly, a new Society was formed at Clinton in May, 1829, entitled "The First Universalist Society in the town of Kirkland.

It is worthy of remark, that during a period of twenty years, no single contention arose in the Society in Whitestown, of sufficient moment to materially affect its peace. In that whole time, it is believed, that no one member withdrew from the communion table, because another presented himself-or ever once objected on account of personal grievance. How much of animosity may have existed, we pretend not to determine; but if the interchange of the most affectionate tokens of friendship, and the utmost freedom of social intercourse furnish a criterion of judging, we should conclude that if "offences came," they were "light afflictions which were but for a moment.'

Within a few years past, the Whitestown Society has lost a number of its most able and devoted friends, by death. There have also been several societies formed, which maintain regular preaching, within its for-These events have considerably mer limits. diminished its numbers, and its resources; but it still lives, -esto perpetua. S. R. S.

THE INTELLIGENCER.

-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, JULY 2.

MAINE CONVENTION. The Maine Convention of Universalists were in annual session in Norway yesterday and the day before. The Editor has not returned when the paper went to press last evening. The Minutes of the Proceedings will appear in our next.

"LIVE AS YOU LIST."

"Live as you list; you will be happy at last." This is the taunting description given by sulgar minds of Universalism. Nothing can be farther from the truth than the sentiments of this jeer, as applied to the doctrine of God's universal grace and salvation. We do wish the time would ever arrive when our enemiesdo not expect so much justice from them, a least not from the bigotted and soul hardened oneswhen the candid and well meaning, but deceived disbelievers in our faith, would suffer themselves to learn what our doctrine is and represent it truly whenever they have occasion to speak of it. Universalists are the last men in the world to believe that pleasure is to be found in sin or that men can be saved or made happy however they may indulge in their criminal propensities. They believe no such thing. On the contrary every where, and at all times, they insist upon the inseperable connexion between sin and misery, the absolute certainty that transgressors shall not and cannot go unpunished. They believe that every threatening of God's law must be executed on the wicked; -that not one jot nor one title of the law shall fail, till all be fulfilled. Salvation they regard not as a deliverance from outward evils, here nor hereafter,-not in an escape from the consequences of their sins; but in the purification of the soul: - in its redemption from all iniquity and its restoration to holiness-the image of God. No man can in the face of beaven as an honest man, open his mouth and say he ever heard it asserted or saw i written by a Universalist, that men can be saved in their sins. Nor can he quote a sentiment favoring such a notion. As well might we say a man can be saved from the fire who is actually in it, by continuing in that element, as to say a sinner can be saved in his sins. Universalists are not guilty of such folly as this,

Holiness, in our view, is salvation; and as we regard salvation important, so do we insist upon the equal importance of holy affections and a holy life. A belief of the truth, and a practice corresponding to the precepts of the gospel we all of us regard as the only means through Christ of salvation; and we are accustomed to insist upon the necessity of an attention to these means, as much as we rejoice in the belief that by "them al men will finally be saved and consequently made happy." Is there any thing licentious in this? Is it demoralizing to teach the necessity of fuith and works Is it unholy to cherish the hope and belief of the final triumphs of holiness over all sin? To satisfy all who are so greatly concerned lest men should not get punished enough-we mean other men, for it would not suit them to include themselves in this matter-we would assure them honestly and frankly that Universalists believe, and this truly, that men will be punished as much as they deserve; as much as God has threat ened to punish them? Is not this enough? If any are

still dissatisfied with an assurance short of endless puns

thment, we would say, we cannot gratify them in this. We can go no further. We would have some regard to the character of God as a good-a benevolent heing, and to man as a helpless, dependent one. In short, we believe that all men will be happy, not because we believe sin will make them so, not because we believe they can escape the consequences of their iniquity (for can a man put live coals in his bosom and not be burned?") but solely because we believe that Almighty God, by the moral means revealed in the Gospel of Christ, will finally triumph in his glorious work of "reconciling all things to bimself."

We do wish-earnestly entreat-that whenever out candid and well disposed opponents-from others we expect not so much justice-have occasion to speak of our views they would first inform themselves what they are, and then represent them truly. Our order has suffered so much from false and wickedly distorted accounts of our faith that we feel the more earnestness in making this appeal. Honest men will regard it: others ought to be beneath the notice of honorable minds. Such may be left to perish in their own filth.

INFANT SCHOOL MANUAL

In relation to Infant Schools-an establishment which is of late extending itself into this neighborhood and several other parts of this State and the country at large,-we have carefully suspended an opinion, being predisposed, however, to view it in its best light and with the most favorable wishes for its success. We have not, however, been without our fears that it would be made an engine in orthodox hands for "teaching the youngidea how to shoot" forth the early scions of sectarism; for we know that every thing the ortho dox can get the control of they never fail to transform into an instrument of their own. Recently a Book has appeared designed for the special use of these Schools, entitled "The Infant School Manual." It evidently came from Calvinistic hands and abounds with matter that, unpleasantly to us, confirms our fears before expressed. In the Boston Christian Register of June 19 is a Review of this work, in which the writer gives it a close examination and expresses many of the sectarian dogmas inculcated in it. We do think it improper in the last degree, to endeavor to seize upon infants, children two years old, hardly able to speek, and fill up their tender and unsuspecting minds with secturian trush. If this is to be the design of infant Schools, we predict a short life to them. That the reader may see some of the sentiments of the Manual, and the opinions of the Editor of the Register thereon, we will copy a few items from his Review:

There is much inculcated in this book bout Satan, which, it is injudicious, to say the least, to impress on the infant mind.

"Satan tempted the woman and she ate of the fruit." Where are we told in the bible that Satan

tempted the woman. Does the devil tempt people to do wicked-

ly? He does." "Satan tempts one mother's on to rage against another." For ourselves, we do not believe, that a

personal devil, belonging to an order of be ings not human, has any thing to do with children; and we shudder at the thought of having such a notion instilled into their Better teach them in the words of an apostle; -'every one is tempted when he is drawn away of his own lust, and enticed.' As to doctrinal points generally, about which Christians differ, would it not be best for the teacher to say nothing in infant schools, leaving to mature age the decision of doubtful questions? If this be a good rule, then many expressions like the following

should be excluded from a future edition of the book. "A lamb was chosen for sacrifice, to be a type of Christ." "He by whom the world was made, had not where to lay his head." "Does Jesus always see what we cast into the treas-He does," "God told Adam and Eve of the blessed Saviour, who should be born

of a woman, and die for sinners, that they

might be forgiven." Who is certain that these facts are asserted in the scriptures? A large number of Christians disbelieve them. Why should they be presented to children as undoubted truths! We think they should learn nothing about religion, in the Infant Schools, but its first, simple, and undisputed principles. How many, when grown up, have thrown off all, but the religion of nature, in consequence of finding, by personal investigation, many things to be unquestionably false, which mjudicious teachers had inculcated on them in their childhood as fundamental verities of divine revelation.

The hymns of this book are also highly objectionable. They are not simple enough for children. Many of them are in wretched taste. Most of the religious ones are spoiled by a false theology. The figurative language of the bible is often so used as to give wrong notions; as for instance-

"Then let me watch my lips, Lest I be struck to death and hell; Since God a book of record keeps For every lie which children tell."

'A book of record.' Who ought not to know that scriptural expressions of this sort are figurative? Certainly they should not be wrought into infant hymns so as to convey the idea that they are literally true.

"And can I from his anger flee?" Is it best to teach infants to sing that they cannnot flee from the anger of their Heavenly

"Yes, I may flee, he shows me where; Tells me to Jesus Christ to fly." Tells me to Jesus Christ to fly."
So it seems, these little ones are to regard Jesus Christ as more merciful than their Father in heaven!

"His wrath may strike my guilty head, His fire from heaven may lay me dead, And send my careless soul to dwell, Low in the gloomy flames of hell."

Beautiful language indeed, delightful sentiments truly, for a child two years of age! And what, reader, do you think is the topic of the hymn from which these lines are taken Why, playing at church! Queer, which will most to the harm of an infant, to be a little playful at church, or to be accustomed to sing such shocking stanzas?

BESGING FOR THE RICH.

Rev. Mr. Bennett is out on a begging tour, entreating all the friends of religion, even "kitchen maids and apprentices, women, old men and young children," to give money, or for want thereof, their jewels, to enable the orthodox society in Cambridge, Mass. to build a meeting-house, Br. Whittemore says : "The orthodox Society in Cambridge is abundantly able to build its own meeting-house. Dr. Holmes, the sen ior Pastor, ranks among the richest men in town, and probably is worth not much less then \$100,000 .-There are others in the parish very rich." Will the public always be imposed upon?

GREEN MOUNTAIN ASSOCIATION. The Delegates from Churches and the Minister constituting the Green Mountain Association of Universalists met in Barnard, Vt. on the 2d ult. Br. WIL-LIAM BELL was chosen Moderator, and Br. DAVID COOPER, Clerk. Of the business transacted by the Association, a Constitution was adopted; a Committee, consisting of Brs. Skinner, Moore and Ward, was appointed to publish, in behalf of the Association, doctrinal and practical essays in a pamphlet form, entitled the "VISITER," for gratuitous distribution; three brethren, viz. Uriah Smith, Joseph Wright and Rufus O. Williams, were licensed to preach; and the Society in Chester was received into fellowship. Eleven Min isters were present, by whom five Sermons were preached in course of the two days the Association was in session; viz. Brs: Josiah Gilman, John Moore, David Cooper, Robert Bartlett, and Warren Skinner. The accounts communicated to the Association of the condition of Churches and Societies, and the general interests of the cause, were highly gratifying and refreshing. The next meeting of this Association will take place in West Windsor on the third Wednesday and Thursday in June 1831. The Circular Letter is written by our very worthy brother Robert Bartlett. The following is an extract from it.

In Council no feeling but those of friendship were manifested. Three brethren received Letters of Fellowship, two of which were young men, and as we believe, prom-ising plants in the Lord's vineyard. May ising the God of Abraham be with them and strengthen their hands in the labor they have commenced, -- Oh may they consider the importance of their calling, and realize that it s not one day in the week that they should preach the gospel, but seven, and mostly by their examples. At the present day, when our sentiments are so rapidly spreading, and our churches and societies increasing, how faithful should we be who preach a whole and perfect Saviour. Our sentiments, we know must be true, unless God is partial, inefficient or crael; and we cannot believe that the Supreme Being is deficient in any good quality. He must be perfect in goodness, and consequently worthy of the adoration of all of his creatures. As Universalists, however, we have much to do, and should be up and doing. The enemy, like wolves (in sheep's clothing however) are prowling about seeking whom they may devour, and whose faith and confidence in God they can destroy. But thanks to Heaven their success is very limited, and their triumph chiefly confined to silly women and little children. Sunday schools are every where put in operation. All little children are invited to attend them. Little books with handsome covers are offered as premiums to those who shall excel. Last of all the Priest comes and with his accustomed sanctity makes a long prayer and proposes a few inconsistent questions and passes off. Now what must be the object of all this? Do they not intend to serve these children as the Philistines did Sampson, first put out the old man's eyes, and then make him grind at their mill? If so, is it the duty of those who believe in the salvation of all men, to send their children to be instructed in these contracted sentiments?

What has he madvanced in regard to Sunday schools, we hope will not be constructed to mean that we feel indifferent to the moral and religious education of our children, for this is not true. We feel anxious that our children should study the scriptures that they may grow in knowledge and in

GOOD NEWS.

From the "Universalist Watchman" we learn that converts to Universalism are rapidly multiplying in Vermont, particularly in Manchester, Danby, Dorset, Londonderry, Audover, Winhall, Weston, Wallingford, Wells, Granville, and in various other towns in that section of the State. There is no mistake about it;this doctrine is destined to become the prevailing sentiment amongst the most intelligent and suber part of the country. Shall God's promise fail? Will not truth finally run and be glorified?

From the same paper we learn, that a Universalist Society is about being organized in Plainfield, N. H. Hitherto liberal sentiments have been in the back ground more in New Hampshire than in any other New England State. But she will yet rise. Connecticut is free. The following account of the recent visit of Br Stephen R. Smith of Clinton, N. Y. to that State, we copy from the Evangelical Magazine. It is from Br. S's pen. The liberality of the present Legislature of Connecticut, which has passed a law protecting Universalists against the unrighteous decrees of bigoted judges, and which freely offered the use of the State House for Brs. Smith and Rayuer to preach in, is deserving of high praise, and must have a salutary influence over the public mind.

"In Hartford, our friends are numerous and respectable, and their congregation one of the largest in the city. Here Br. Rayner labors with great success. I supplied his desk two Sundays-the 4th and 5th in May. By this means he was enabled to visit Mid dletown on the 4th Sunday, where there is a respectable society, and where he preached to numerous congregations. On the 24th 1 met him in Meriden, half way between Hartford and New-Haven. At this place I delivered a lecture in the evening, which was very well attended. Could they have preaching, a large society would soon be gath

The next day--May 25, we visited New Haven, where the Legislature were in sess ion, who have recently done themselves the honor to pass a declaratory law-by which even Universalists will bereafter be consid. ered as compete a witnesses in a court of justice. Our friends in this place, had found ome difficulty in ol ming a suitable place for the meetings, already appointed for Mr. R. and myself. The Methodists had refused to open their houses-though the same de nomination had invited Mr. R. to hold meetings in their house in Middletown the preceding Senday. By the prompt exertions of several members of the Legislature, the Representatives' room was kindly opened.— Here I discoursed on Tuesday evening, and Mr. R. on Wednesday, to as many men as could find an entrance into the room. The Lobbies-the avenues were thronged, and many were obliged to withdraw not being able to obtain a place within hearing. The attendants on these Lectures were gathered from every part of the State, and will carry he testimony of truth to their respective homes. Nor can we fear that this will not be done. The strong, intelligible and matter of fact discourse of Mr, R. on that occasion, was heard with the most profound attention, and must have carried conviction

to the heart with power. The solicitude manifested to hear at this time, is evidence of the advance of liberal christianity, and that the land so long the chosen residence of orthodoxy, is bringing forth a race of men whose minds and whose faith embrace a much wider range. In one word, in reference to liberal feelings and christian charity -- Connecticut is free."

A PROPHETIC WOLF.

Last week we inserted a short editorial notice of certain prophecies of Rev. Joseph Wolf announced in Limasol, on the Island of Cypress. A correspondent requests to see the prophesies in full. To gratify his request we give them below. Such conduct as this of Mr. Wolf is impious. He formerly pretended to be a Jew,-was converted in this country and thereupon was sent out by some orthodox Missionary Society in the U. S. for the purpose of converting the Israelites about the Mediterranean. The following will show by what means he labours to accomplish the object of his mission. The Baptist Herald calls him "the Mission-

"At the same time I have to announce to you that, as the Lord Jesus Christ will again appear on earth in the year 1847, to gather together the Jewish nation from all quarters of the world to bring them back to their land, great judgment proclaims already the mighty coming of the Lord in glory and in ma-

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"1. A revolution will break out very soon in the city of Constantinople, and fire, death and destruction shall be its fearful companions; so that England will be obliged to keep her fleet in the neighborhood.

"2. Wellington the proud will be terri-bly punished, for having admitted into, power the Beast-I mean the Church of Rome. "3. There shall be heard soon, very soon

of famine tempests, destructions of ships earthquakes and tempests in divers places.

"4. The Jews shall rise in divers places, and proclaim salvation by a crucified Sa-viour. Blessed are those who hear now the name of Joseph Wolff, and turn to the Lord Jesus Christ the King of Kings and Lord of Lords, with all their heart and mind,

viour, in order that they may be saved. "5. Sultan Mahmoud, thou art a great man, but the war of Russia has prepared thy death; another shall usurp thy place.

and submit themselves to the crucified Sa-

"6. There will be a great disturbance in Greece and Ireland. Dear friends, dear friends, I wish to save

you from destruction; especially you good in-habitants of Constantinople, and therefore I write unto you this exhortation and pro-phesy. Believe in Jesus Christ and you will be saved. "JOSEPH WOLFF, Apostle to the

Jews."

It may be recollected that some time last spring we gave, what came to us as correct information, relating to an orthodox minister in New Hampshire most in humanly beating a little child living with him. We added, as the current report, that the child subsequent ly died of its wounds. Learning shortly after, that the child was not dead, and that a prosecution had been commenced against the minister, we took the earlies opportunity to correct the error in relation to the deat of the chill, and from that time have said nothing of the subject, waiting to hear the result of the trial.-The following account of a very dishonorable trick, of attempt at imposition on the part of this pious divine we copy from the last " Trumpet." It is one of the most finished cases of deception and fraud, which w have noticed for some time.

ATTEMPT AT IMPOSITION. It will be recollected by many of our rea

ders that three or four months since, we published from the columns of the "Christian In telligencer," an account of a Clergyman New-Hampshire, whipping a child until died, because of its inability or unwillingnes to pronounce a certain word. On the nex week after publication, we learned, that al though the child had been most inhuman beaten, it was yet alive, and immediatel corrected the error we had copied, in stating that the child was dead. Shortly after thi we received a letter, postmarked at Ossipee N. H. declaring that the child was actually dead, and that the writer saw the corpse ried, &c. &c. The suspicious character of this letter, caused us to send it immediately back to Ossipee, with a request to the Post ma-ter to give us some information on thi mysterious subject. We have since ascer tained, that the author of this infamous Le ter was the Rev. Samuel Arnold, the ortho dox Clergyman of Ossipee, the same ma who did beat the child. He wrote the false hood to impose on us, and to make us the means of publishing a lie and a libel, tha while he was not known as the author, I might glut his holy wrath against us by stituting a prosecution for high handed de famation. He wished moreover to give ris to the impression, that the public were dis posed to exaggerate his cruelty toward the child; and thus he probably flattered himsel that when this impression was spread, wha was actually true in regard to his treatmen of the child, when reported, would pass of as exaggeration. The Lord hath taken th worldly wise in their own craftmess. wicked is snared in the work of his ow The Rev. Samuel Arnold of Oss pee, N. H. is caught in the trap which he se for the feet of others. Is not this fine bus ness for a Clergyman, a holy man of God, t be engaged in? la it not good business an orthodox clergyman, to set deliberate down, and write lies about himself, an send them to the editor of a public journ for publication, that, while he knew himse to be the author of the deception, he mig have the glorious satisfaction of bringing th victim of his craft to the bar of his coun for defamation? Is not this holiness? It not honesty? Is it not a zeal for God, at for pure and undefiled religion? The retribution must now fall on his ow head; and this whole affair must go before

the world. Disagreeable as it is to as to expossuch conduct in a professed minister of the gospel, it must be done. In our next of readers may expect a full account of the whole affair—a true statement of the inh man manner in which the child was whi ped-a copy of the Letter of falsehoo which Rev. Mr. Arnold sent us for public tion; and an acknowledgment, in his ow hand writing, and over his own signatur which he has been obliged to make, that was the author of said letter. In the metime, let the reader pray, from clerical deption and hypocrisy, "Good Lord delives"

THE CASE ALTERED. We copy the following from, Mr. Smith's Report of orthodox printing establishment in Greece. It is

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blished in the last Missionary Herald. Where the government is of its (Roman catholic) religion, our publications are exide to feel the influence of Papists, this shance is exerted to our disadvantage. and where this cannot be done, clerical anprity is stretched to its farthest limit to shut athe laity within an impenetrable enclosure fear, prejudice, and contempt. I need not nention the cause of this opposition. They se found in the tenets and history of that

The orthodox storm terribly whenever the civil law, the popular interest, or the clerical authority is quinst them; while they are laboring incessantly to king all these things to bear against all those christians who dare refuse to believe their creed and submit to their domination. But we suppose this inconsistency ito be accounted for on the principle of the old adage, reircumstances alter cases"-or "it was your buil that gored my ox."

MOTHER CONVERSION IN THE MIN-

Faithful laborers are coming over into the true vinegard as fast as, all things considered, could be reasonably spected. Last week we informed our readers of the parersion to the doctrine of universal reconciliation Rev. Joseph Baker in this State. We have now he farther satisfaction of saying that the Rev. DAN-BL D. SMITH, Pastor of the West Parish in Haverhill, Mass. has embraced and now preaches the docgine of Universal salvation. He was ordained as pastor of this Parish about a year since by clergymen principally of the Unitarian denomination. The following letter written by Mr. Smith to Br. Whattemore. editor of the Trumpet, we copy from that paper of Saturday last.

"After examining the Scriptures, I have become fully persuaded "that the Father ent the Son to be the Saviour of the world." have for some time indulged a feeble hope, that "as in Adam all die, even so in Christ shall all be made alive;" but can now say, I thelieve and know, this is indeed Christ the Saviour of the world." Last Sabbath, for the first time, I told my hearers that all men would be reconciled to God; that Christ being lifted up from the earth, would draw all min unto him. This news gladdened the hearts of some, and I suppose soured the minds of a few; but, it is my determination minds of a few; but, it is my determination
to "stand fust in the liberty wherewith
Christ hath made me free, and be no more
entangled with the yoke of bondage."-Yours
in Gospel Bonds, DANIEL D. SMITH. Rev. THOMAS WHITTEMORE.

N. Y. AND PHILAD, ASSOCIATION.

The " New York an l Phila lelphia Association of Universalists" met in Marietta, Penn. on the 5th ult. Br. D. Grosh, Moderator, and Brs. Z. Fuller, and C. Gerber, Clerks. Sermons were preached on the ocosion by Brs. A. C. Thomas, Z. Fuller, A. B Grosh in the English language, and Br. J. Myers in the German. The principal business transacted was to pass a resolution recommending the Der Fraliche Botschafter, the German Universalist newspaper in Pennglvania to the patronage of the Universalists throughout the U. S.

ORDINATION.

On Thursday, the 17th ult. Rev. Alfred V. Basset was ordained as Pastor of the Universalist Society in the South Parish in Dedham, Mass. Sermon by Rev. T. F. King, of Portsmouth, from 2 Cor. iv. 5. More people were present than could be accommodated in the meeting-house.

UNIVERSALISM IN NEW YORK.

We commence this week, on our first page, a Histo ry of the rise and progress of Universalism in the State of New York. It is written by our able and much respecied brother Rev. STEPHEN R. SMITH of Clinton, one of the best writers and preachers in the order. The numbers are not calculated for local interest alone. Our patrons in Maine, and New-England generally, will derive pleasure and instruction from reading them. Br. S. deserves the thanks of the order for the History.

The 2.1 volume of the "Trumpet," and the last half of the 4th volume of this paper, closed last week .so, a poor editor never is permitted to stop long mough to take breath, -and assure him of the happisess it will always afford us to cooperate with him is the great and good work in which we are engaged.

As warm weather is upon us, we would say to those who feel interested in Meeting-houses, that if they will cause the doors and windows of the house to be opened Saturday evening, or even very early on Sunday morning, and closed again at 7 or 8 o'clock, A. M. they will find on entering the house at the usual hour of service that it is much cooler within doors than without. A large body of cool air confined in a large from remains cool for some considerable time after the perrounding atmosphere has risen to higher degrees of heat. The windows, unless there is a fresh draught of air in circulation, should be kept closed during ser-

Last week, as we have understood, there was a great church and state meeting of the orthodox in Winthrop. Divers speeches as we suppose were made-what effeet they had to draw the cash out of the pockets of the hearers we are not informed; but we understand certain "devout and honorable women" parted with their necklaces and other trinkets, to gratify the horseleech cry of the " Missionary box."

O-None of the editorial matter for this week's paper was prepared later than Monday last, when the editor left home for Norway. Should there be any very late news, this circumstance will account for its emission under either of our editorial heads. It will be found amongst the extracted matter.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

THE SCRIPTURES-NO, 11. If we trace the history of the New Testament from the days of the apostles, we shall find that our present version is liable to suspicion as to its agreement with the writings which compose it as they were originally written. And if the Bible be the religion of the Protestants, it is essentially requisite that it be made to correspond with its original as

hearly as circumstances will permit. The New Testament is composed of five different histories, by Matthew, Mark, Luke be opened.

and John, and of the Acts of the Apostles,] nineteen letters or epistles, supposed to have been written by those whose names they bear and the book of Revelations. The four Gospels were undoubtedly written by those to whom they are attributed. The Acts were probably written by Luke. All the epistles attributed to St. Paul, except that to the Hebrews, were undoubtedly written by him; and the 1st epistle of John and 1st Peter were likewise written by those persons. The rest were probably written by those to whom they are attributed; but the evidence is not so conclusive and it is more than doubtful whether Paul wrote the epistle to the Hebrews, or Jude that which bears his name. Nor are we so well able to judge of the correctness of the gospel of St. Matthew, and the epistle to the Hebrews, if it be true that they were first written in the Hebrew language, as is supposed, and then translated into the Greek; but probability is in favor of their correctness.

Copies of the Gospels and Epistles and

the other books which compose the New Testament were multiplied at a very early age; for they are quoted by the first writers after the apostles, and by some who lived cotemporary with them. There are no copies extant, we believe, earlier than the sixth century, and these quotations are important in testing the correctness of the MSS, of this

and subsequent periods.

The art of printing we must remember was not known at this period; and every copy had to be transcribed by the pen. As these copies multiplied, errors, interpolations and omissions multiplied with them. learned have already detected about 130,000 various readings in the different MSS, which have descended to the present times; some of which are of importance, but most of them do not materially affect the sense of the passage in which they occur.

By whom the received canon of the New

Testament was formed is unknown; but it is commonly believed (though this opinion is supposed to be erroneous,) that it was fixed the council of Landicea, A. D. 364. Origin drew up a list of the books which were canonical in his day, A. D. 210. This account leaves out the epistles of James and Jude. Let the canon, however, have been formed by whom it may, it is neither of divine nor apostolic authority; and the genuineness of every book rests upon its own specific evidence. If the means of judging are in our power, we have as good a right to judge individually as they had collectively, as to the genuineness of cach.

In the early ages of the church, there were many spurious gospels and epistles extant. But this was no disadvantage as will be perreived, in the end; for in establishing the canon of the New Testament the evidence upon which each book rested was more thoroughly examined than if no such sputious writings had existed. Even those which were received, were divided into two classes-those of undoubted and those of doubtful authority. The whole which is comprised in the New Testament is called the received canon; those of undoubted authority, the true canon. The latter consists of the four gospels, the Acts of the Apostles, thirteen of Paul's epistles, 1st Peter and 1st John, leaving out the epistle to the Hebrews, 2 and 3 Peter, 2 and 3 John, Jude and the Book of Revelations. These were not redence of their genuineness was not perfect-ly conclusive, though favorable, and such as to render their genuineness probable. The early Fathers were excessively scrupulous, and required strong evidence before they admitted the authority of any book. And all the researches of the learned have since concurred in the correctness of their deci-

It was not until the Reformation that the Scriptures began to come into general use. Before this they were confined to the clergy; and many of this class never saw any part of them except what was quoted in their liturgies.

DER CHEONECLE.

"And catch the manners living as they rise." GARDINER, FRIDAY, JULY 2, 1830.

INDEPENDENCE .- The Anniversary celebration of our national Independence is at hand-a holy day, sacred to the cause of freedom. Within fifty-four years, how hath this youngest amongst the important nations of the earth arisen! The history of our increase of population and wealth, and progress in civilization and the arts, is altogether unprecedented. For this growth we are indebted much, but not altogether, to the character of our political institutions. The country being new, and a great field being open to enterprize, it was no more than natural that the eyes of the oppressed of other nations should be turned hither, and that, as a people, we should rapidly increase. This most have been, measurably, the case had our government been different from what it is. In new countries, the population being sparse, every thing is freer and purer than in old ones. We shall continue on in this remarkable race, till the national means which the country fornishes become inadequate to the wants of an immense popula-

fore destruction, and an haughty spirit before a fall," A nation's true glery consists not in a large and wealthy population, nor in its fleets and armies-"battles faught and victory won." It must consist in the intelligence, virtue, enterprize and freedom of its people. The following lesson, taught by a Greek, and elegantly paraphrased by a British poet, will show what does and what does u 't constitute a State. It was happily quoted by Mr. Livingston in his late speech in the

tion, or until a love of luxury, and fashion, and vice,

poison the fountains of our public prosperity. It is as

true of nations, as of individuals, that "pride goeth be-

U. S. Senate. What constitutes a State?

What constitutes a State?

Not high raised battlement, nor labored mound,
Thick wall, or mosted gate.

Not cities fair, with spires and turrets crown'd,
Nor baye and broad arm'd ports,
Where, laughing at the storm, rich navies ride!
Nor starr'e and spangled Courts,
Where has bayed becomes walts perfune to prid

Where low bowed buseness wafts perfume to pride!
No! MEN! high minded MEN! MEN who their duties know, But know their rights, and knowing, dare maintain, Prevent the long aimed blow, crush the tyrant when they burst the chain-THESE CONSTITUTE A STATE!

The anticipations of benefit to be derived by Ameri can merchantmen by the opening of the Black sea, under the provisions of the late Treaty between Russia and Turkey, turn out to be enfounded. The Turk re fuses to recognize the U.S. as a nation; and it is left to him to say to whom the ports of that sea shall

in visiting the painting gallery of Mr. PALMER, 2 oung gentleman who has established himself in this own, for a few weeks, as a portrait painter. We pretend to know but very little about painting, ourselves, and of the terms of the art we are in utter ignorance; and therefore a picture which would strike our fancy might be far below the notice of a connoisseur. After this preliminary remark we are prepared to say that we do like that proportion of Mr. Palmer's portraits which were shown to us as finished, or nearly so;-the likenesses are not as striking, at first view, as many that we have seen, but they improve upon acquaintance-they seem to come out from the canvass. as you look upon them, till you see the living person before you; there is, also, a richness and mellowness about the painting, which we do not often see in the works of young artists, and which, if nothing else, ought to recommend him to notice. If we were disposed to find any fault with the portraits which we saw, it would be that they are, mostly, too flattering to the originals; this is probably not intentional, but the natural consequence of trying to form canvass and paint into the semblance of flesh and blood. We are glad to see a set of young men who have devoted their whole time to the acquirement of an art, which has ranked among the highest, both in ancient and modern times, taking the places of those, who, a few years since, were traversing the country be laubing faces and sign-boards -houses and their occupants with the same brushes and the same paints. We would cheerfully recommend Mr. Palmer to the notice of those who are desirous of leaving behind them a remembrancer which shall keep their names alive among their friends when their bo-

Hon. George Evans, of this town, will deliver an Oration before the citizens of Hallowell, in the South Church, on Monday next.

Should the present sickness of the king of England prove fatal, it is suggested that Mr. McLane's prospect of obtaining a restoration of the Colonial trade will be better than it now is.

J. B. Cleaveland is to deliver an Oration before the citizens of Brunswick and Topsham, on the 5th inst. In Portland, James Brooks is appointed by the Selectmen to deliver an Oration on the same day, In Farmington, an Oration will be delivered by Moses Sherburne, and in Readfield by D. H. Foster, Esq.

The President of the U.S. has left Washington on a visit to his bome in Tennessee. Most of the Heads of Departments have also taken the present opportunity to return to their former places of residence,

Bradford Young has been appointed Post Master in Wiscasset, vice Col. Hilton, removed.

WORKING MEN'S PARTY. Speaking of a new party which has arisen up within a few months past in New York, and which promises to become powerful throughout the Nation, the editor of the New-England Weekly Review makes the following sensible obser-

It is enough to excite one's indignation to reflect upon the oppression, to which a vast majority of the people have, from time immemorial, abjectly submitted. Even at the present day, when liberty and equality are the standing themes or rectamation, the political concerns of almost every community are managed in the dark, by a few intriguers, who have no feelings or interests in common with their fellow citizens and who squander, with the most reckless prodigality, the money, which has been earned by the laboring class es, dollar, by dollar, and cent by cent. These aristocratic intriguers seem to imagine, that the prerogatives of themselves and their successors will be perpetual. They appear to think, that the people will always be willing to toil, night and day with the wheel-barrow and ox-cart, to enable a few lazy, good-fornothing office-holders to ride in gilded coach-'Tis well, that the community are beginning to discover, at last, that the world was not made for the few but for the many.

The working men's party will, no doubt, continue, as at present, to be ridiculed and abused by those, who have been accustomed to control them, but it will avail nothing. Men, whose nerves have been toughened by the toil of half a life in the service of thankless drones, will not be frightened lightly from their purposed ends. Men, who have faced the storms of a score of winters to enable an insolent office-holder to pay for the revelries of a single night, must surely have nerve enough to look calmly in the face of their tyrants, in spite of ridicule and derision. They will do it, and the work, which they have begun, will be perfected .-Like all other parties, they will probably be guilty, for a time, of some errors and excesses, but they will learn wisdom from experience, and, if we mistake not, establish a more perfect system of equal rights, than our country has hitherto known, lowing remarks from a Rochester paper, in reply to the taunting question-"who are the working men?"-are illustrative of the spirit, which pervades the party.

"They are such as were the pilgrim fathers

of America: they are, in short the people of the United States, who having, in two hemispheres, for the last 700 years been struggling for their natural freedom, and obtained it-have the same spirit to maintain, as they had to acquire. They are the men before whose presence the wide forests of America have been for 200 years rapidly and steadily receding: they are the men whose busy hammers, and cheering enterprise, resounds in our rities and villages, and along the borders of our inland seas, and whose canvass flaps in the breeze on the broad waters of the world; whose labours make our valleys bloom; and crown our hills with the ripened sheaf: whose products float on the bosom of our broad rivers. Their voice is heard from the shores of the Kennebec to the rifts of St. Marine, and their footsteps may be traced on the snow crowned mountain, of Vermont, and New Hampshire, on the road to Santa Fe, and on the sands of California. They have built our canals, made our roads, erect ed and endowed our colleges, and more than all, established our government, and in war and peace sustained its supremacy. Think you, that they will quietly permit an arstoeracy to grow up among them, which shall control their circulating medium, manacle their government, create invidious distinctions in society, and reserve to itself the advantages of an extended education? They were schooled to the tender mercies of a blood proud aristocracy a thousand years ago, and having annihilated that in our country, at least, they have no disposition to receive Dagget, aged 22.

We passed a leisure moment, during the last week, | in its stead the cent per cent tyranny of a purse proud one. They have sent forth their voice that they are, and will be free, and it is the duty of all to listen to its cheering tones, for it will soon be found that they are exchanging between themselves sentiments, which tend to nerve their hearts and brace their minds."

> LATEST FROM ENGLAND .- We learn by the Norfolk Beacon, that the ship Caroline Augusta, captain Merrill, arrived in Hampton Roads on Sunday, from Antwerp via Plymouth. Capt. Merrill sailed from Plymouth on the 11th May; but, expecting to be anticipated by the packets bound to New York, brought no papers, and is unable to give us any information respecting the mar-kets. He states that a Bulletin of the King's health, dated 10th of May, was received at Plymouth, just before he sailed, which gave little hopes of that monarch's surviving much longer. Sir Henry Halford, one of his attending physicians, pronounced his case hopeless. His complaint was dropsy.

> STILL LATER. -- A postscript in the Boston Gazette says, Liverpool papers to the 20th May have been received at New York. They contain nothing important, except a statement that the health of the King had

THE BOUNDARY LINE .- By the arrival of the Augusta, at Boston, from Rotterdam, on Sunday last, despatches were brought from Mr. Preble, our minister in Holland, which have been forwarded to Washington. The Columbian Centinel says; - "We learn verbally, that the subject of the Northern Boundary of the U. States was before the King of the Netherlands, as Sovereign arbitrator of the controversy between us and Great Britain: that the ministers of the two nations were engaged in giving necessary explanations of the numerous documents presented to him; but that no calculation had been made when the result of the umpirage would be disclos-That result it was anticipated would be worthy of the justice and impartiality of his Netherlands Majesty. He had recently made a short visit to Amsterdam, and as reported, on important business. Preparations were making at the Hague at the last date, for the temporary removal of the Court to Brussels -where the Minister would repair."

*As the Convention by which the high parties agreed to refer the important subject to some friendly sover-eign, was not signed till April 1828, the result cannot reasonably be expected for some months to come.

Suicide -- effects of Intemperance .- On Wednesday evening last, Daniel Campbell, a journeyman tailor in this town, about twentyeight years old, committed suicide by hauging himself in his sleeping room. He was a native of Scotland, and had been in this country about ten years. He had been for some time addicted to habits of intemperance. His fits of intemperance are said to have been periodical and would generally last some days, after which he would soher off, and suffer a like periodical return of the horrors. It was just after recovering from one of these fits of intoxication at the moment probably when the sting of conscience was sharpest, that he committed the fatal act above mentioned. Let others take warning by his fate, and beware of strong drink. Portland Courser.

Among the letters found in the woods, aftor the robbery of the mail near Albany, one purported to have contained \$84, and three each, one of which was from Jas. Herbert, Waldoboro', Mc. to Thomas Herbert, Centre Gorham, N. Y. A note for \$60, by Joseph M. Baker, to Ehlrige Phillips, dated Manchester, Feb. I, 1829, payable June 1st, 1829, was also found, but no letter to which it seemed to be attached. Among the fragments was one dated Keene, N. H. by N. E. Nahur, Palm.

The degree of Doctor of Laws has been conferred by the University of Gottingen, up-on David Hoffman, Esq. Professor of Law in the University of Maryland.

Halleck's Poem .- It is stated in a London paper that Mr. Murray, the fashionable publisher, has purchased the poem entitled, "Ledyard or the Minute Men," written by Halleck.

.4stor Cases .-- Mr. Astor has gained his third verdict. This puts in his pocket \$450, 000 with two years interest.

Grace on Notes and Drafts. By a law passed by the Legislature of Maine, Feb. 1824. grace is not allowed on Notes and Drafts, not written with grace, unless discounted at some bank, or left therein for collection.

Arrangements have been made by a member of the Essex Bar, to present to the publie a full and accurate report of the trial of the persons apprehended for the murder of

An Address will be delivered before the Augusta Temperance Society, by R. H. Vose, Esq. on Monday next, at 3 o'clock, P. M. in the Rev. Mr. Tappan's Meeting-house.

APPOINTMENTS.

Br. W. I. Reese, of Portland, will preach in Minot rillage in a week from next Sunday, (July 11th.) The Editor expects to preach in Readfield next Sun-

MARRIED, In Norway, on the 21st ult, by Rev. B. B. Murray, Ir. Rodney Titcomb, of Norway, to Miss Sarah Smith,

Mr. Rodn of Paris, In Norridgewock, Mr. Amos Adams, aged 80, to Mrs. Sarah Hacket, nearly the same age.
In Sanbornton, N. H. by Rev. Benj. Calley, Benj.
Calley, Jr. to Miss. Nancy Thomas, both 16 years of

In Kennebunk, Mr. Joseph K. Miller to Miss Deborah S. Grant. In Bangor, Capt. Lemuel Nash, to Miss Betsey

In Brewer, Mr. John K. Mayo to Miss Cynthia In Dexter, Mr. David Soule to Miss Clarissa A. Hopkins, both of Garland. In Vassalboro', George C. Getchell, Esq. Attorney

at Law, of Anson, to Miss Lavina, eldest daughter of Francis Rollins, Esq.

In Bangor, of consumption, Doct. Tolman Carey, aged 34, son of Deacon Ezra Carey, of Turner.
In Bangor, on the 16th inst. very suddenly, Mr.

In Bangor, on the 16th inst. very suddenly, Mr. Ephraim Tyler, aged 30.

At Hurd's Ridge, (so called) very suddenly, on the 19th inst. Mrs. Hannah Richardson, wife of Exra Richardson, Esq. aged 42.

In Wissasset, 18th inst. Amos C. son of Amos C. Tappan, Esq. editor of the Intelligencer, aged 2 years. In Bowdoinhum, Norman Macomber, aged 18 years. In Union, Miss Mary, daughter of Mr. Brotherton Dagget, aged 22.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED. **

Thursday, June 24—Brig Sophronis-Dole, Merry, Warren; sch'rs Oaklands, Tarbox, Boston; Lucy, Baker, Dennis; Fair-Polly, Chase, do.; Three-Sisters, Philbrook, Salem; Polly-&-Nancy, Osgood, Newbury-port; Caspian, Bickford, do.; sloops Alexander, Bennett, New Bedford; Amelia, Perry, Sandwich; Rapid, Calef, Portland; Packet, Tappan, Manchester.

Salurday, June 26—Sch'rs Deborah, Jewett, Boston; Wm. Barker, Rollins, do.; Commerce, Caldwell, Salem; sloop Relief, Russell, do.

Sunday, June 27—Sloops. Chancellor, Goodspeed, Southold; Magnet, Perry, Sandwich. ARRIVED. .

SAILED.

Tuesday, June 29-Sch'rs Eliza-&-Nancy, Robin-

Tuesday, June 29—Sch'rs Eliza-&-Nancy, Robinson, Falmouth; Worremontogus, Waitt, Boston; sloopa Leopard, Gibbs, Warcham; Charles, Nye, Sandwich; Orbit, Phinney, Falmouth.

Wednesday, June 80—Sch'rs Commerce, Caldwell, Salem; Oaklands, Tarbox, Loston; Polly-&-Nancy, Osgood, Newburyport; Caspian, Bickford, do; Three-Sisters, Philbrook, Salem; Wm. Barker, Rollins, Boston; Elizabeth, Marson, do; Ann, Foster, Salem; sloops Pacific, Waitt, Boston; Henrietta, Perry, Sandwich; Amelia, Perry, do; Alexander, Bennett, New-Bedford; Reliof, Russell, Salem; Magnet, Perry, Falmouth.

THE CHILD'S SONG BOOK. THE CHILD'S SONG BOOK, for the use of Schools and Families, being a selection of favorite airs, with Hymns and Moral Songs, suitable for in-

ite airs, with Hymns and Moral Songs, suitable for infant instruction.

The leading object in compiling this little book has been to aid teachers of Infant Schools: and to offer such a combination of Airs with Hymns, or words suited to infant instruction, as might be useful in families, where there are children; at the same time affording them amusement and instruction, suited both to school time and play hours. The music is a selection of favorite Airs from the most approved composers. It should be, and it is hoped that it is, such as will command the approbation of mature age—and strike with

peculiar force the sprightly feelings of childhood.

Exertion has been made to select such words as are intelligible, or might be easily explained to very young children.

This attempt to combine pure religious and moral sentiment with innocent hilarity, is dedicated to those benevolent ladies who devote their time and talents to the cause of infant education, with the hope that it will be in some degree auxiliary to their meritorious enterprise. Fer sale by

P. SHELDON.

June 28.

THE subscriber having contracted for the support of the Poor of the town of Livermore, and having made suitable provision for them, cautions all persons against harboring or trusting any of them on his account, as he is determined to pay no debts of their contracting.

DANIEL JUDKINS.

Livermore, June 12, 1830.

27°

PORTRAIT PAINTING.

PORTRAIT PAINTING.

THE subscriber respectfully informs the ladies and gentlemen of Gardiner and vicinity that he has taken a room at Mr. McLellan's Hotel, where he intends to remain a short time, and where he will be happy to wait upon all these who may favor him with, Gardiner, June, 24, 1830.

NEW STORE.

CONSTANTINE DICKMAN
WOULD inform his friends and the public, that
he has taken the Store recently occupied by
CHARLES HAMLEN, in Front-street, where he has on hand and intends keeping constantly, a general as-

NGLISH, DOMESTIC & W. I. GOODS,

which will be sold low for CASH or produce.

Also—A few Bhls. superfine FLOUR—3 doz. Soap
Stone FURNACES, a superior article—200 Palm
Leafs—1 Elegant Soap Stone Chinney Piece and Fire
Place—1 Fire Place do. Augusta, June 16, 1830.

LIST OF LETTERS Remaining in the Post Office at Gardiner, Maine, July 1st, 1830.

John Alexander, Sewall Merrill,

Caleb B. Burnap, Benjamin Noble, David Neal, Ann Buzzell. Calvin Pierce, Elizabeth Plaisted, Ira Bachelder, enjamia Copp, Lot Perkins. Welcome Pincin, 2, Samuel Plaisted, Wm. W. Peck, Alex. G. Cox David Copp, Rob't. M. Clark, James Conaer, Andrew Ethridge, Asa Eastman, 2, Watson Farris, Hugh Potter, Solomon Perry, Jesse D. Robinson, Geo. L. Robinson, Thomas Farr's. Amos Richardson, Thomas Rollins, Parker Sheldon, 8, Catharine Goldsmith. Thomas Gillpatrick, Ezekiel Helmes, 2, Eliza Stewart, Lydia H. Smith. Phebe Sager, Amos Stuart, Duckindoff Thomson, William Hashell. Seth Jewett, R. K. Kellogg, Hanes Learned, 2, Eben Upwn, Hannah Varell, Gerry Wakefield, lames Williams, Samuel Merry, Thomas H. M'Cau Cordelia Woodward. July 1 1830.

KENNEBEC, ss .- To the Heirs at Law and all others interested in the Estate of JAMES LAPLAIN. late of Pittston, in said county, deceased, intestate,

WHEREAS Robert Laplain, Administrator of the estate of said deceased, has presented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased. The widow of said deceased has also made application to said Judge for an allowance out of the personal estate. You are hereby notified to appear at rsonal estate. You are hereby notified to ap Court of Probate, to be holden at Augusta, for said county, on the last Tuesday of July, to shew cause, if any you have, against an allowance of the Given under my hand at Augusta, this twenty-ninth

day of July, A. D. 1830.

H. W. FULLER, Judge.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods, and estate of BENJAMIN COPP, late of Gardiner, is the county of Kennebec, Yeoman, deceased, intestate, and has undertaken that trust by iving bond as the law directs:—All persons, there-ore, having demands against the estate of said de-eased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to
WM. PARTRIDGE, Administrator.

Gardiner, June 29, 1830.

NOTICE.

NOTICE.

THE subscriber having contracted for the support of the Poor, of the town of Gardiner, for the current year, has engaged the medical services of Dr. D. NEAL for said poor, and all persons will govern them, selves accordingly. NATHANIEL LEIGHTON.

3w-26 Selves accordingly. NATH. Gardinor, June 23, 1830.

VERGEL H. HEWES, FASHIONABLE TAILOR, AUGUSTA, MAINE.

ROOM PAPERS LESS THAN BOSTON PRICES.

P. SHELDON has just received a large addition to his former stock of ROOM PAPERS and BORDERS, and it now comprises as great a variety as can be found in Maine. All of which will be sold as low and some of it lower than Boston prices. Purchasers can be accommodated at almost any price from 15 cents to \$1 per roll. 15 cents to \$1 per roll Gardiner, June 3, 1980.

TO PRINTERS.

PRINTING Of all kinds executed neatness at this Office.

POETRY.

From the Reformer.
PRESUMPTION.

One truth there is, essential to be known, That perfect wisdom dwells in Ged alone; This truth admitted, fixes then another, No man can be a standard for his brother: For how can one, as feeble as the rest, Set up his standard as his fellow's test Set up his standard as his fellow's test?
Where both may orr, sure neither has a right.
To force the other by intrigue or might.
That God who first did form the human mind,
And knows its powers, alone these powers can bindCan say, thus far thy limits shall extend,
And call for Fuith, where reasoning powers do end.
Reason herself proclaims to reasoning man.
The creature cannot its Creator scan.
That God exists are none will dare deav: That Ood exists, sure none will dare deny;
How he exists is not for man to pry.
If man could measure the Almighty Mind,
Where Reasse dwells, Omniscience we would find: Man then would celle to be dependent here— Equal with God the creature would appear. But shall min man, form'd like his fellow clay, O'er mind's dominion bear a tyrant's sway, Mark out a track, congenial with his views Then slander all, but that which he pursue Shall impious worms prepare a civil rod, To threaten these who bow not at their nod? In Freedom's land (the praise of all the earth)
Shall Priestcraft give to Persecution, birth? Shall civil laws arrest the inquiring mind, Man be compell'd to be forever blind?

[From the New-Kork American.] SACRED MELODY.

"Sing to the Lord for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea, Exodus xv. 26.

Ye daughters and soldiers of Israel, look back! where are the thousands who shadowed you The chariots that shook the deep earth as they rolled 'The banners of silk and the helmers of gold?

Where are they—the vultures, whose beaks would have

On the tide of your hearts ere the pulses had fled? Give glory to God, who in mercy arose,
And strewed mid the waters the strength of our loes!

When we travelled the waste of the desert by day With his banner-clouds motion he marshalled our way: When we saw the tired sun in his glory expire, Before us He walked in a pillar of fire!

But this morn, and the Israelites' strength was a reed, That shook with the thunder of chariot and steed-Where now are the swords and their far flashing sweep? Their lightnings are queach'd in the depths of the deep. Oh thou! who redeemest the weak one at length, And scourgest the streng in the pride of their strength, Who holdest the earth and the sea in thine hand—And rulest Eternity's shadewy land—

To thee let our thoughts and our offerings tend, Of virtue the hope and of sorrow the friend; Let the incense of prayer still ascend to thy thrond Omnipotent—glorious—eternal—alone! ALFI

MISCELLANY.

CONTROVERSY.

I am aware that there is a class of people in the community that hardly will allow that the discussion of religious doctrines can ever be of much practical utility. They think that the harm done by such discussions, at least equals all the benefit that can be derived from them .-Some go much farther than this; they represent all controversy upon the doctrines of religion to be not useless, merely, but criminal. If it be so, how unfortunate it is for the human race that they are endowed with reason, and have the faculty of communicating their thoughts to one another! And what a great calamity, if it be necessary that they should think and speak at all, that they have any inclination to think and speak of the most important and intoresting of all subjects! It should seem exceedingly strange, also, that Jesus Christ endeavored, so constantly as he did, to set men's understandings at work on religious subjects, and that he employed himself so much in controverting the opinions of the adversaries of truth! We are informed that he complained, on several oc-& isions, of the stupidity and sluggishness of his followers; but we are no where told, that he ever blamed men for reasoning upon any subject, however sacred. On the contrary he said to the people 'why even of yourselves judge ye not what is right. 'Hear and understand.' 'Search the scriptures.' By his example and the awakening spirit of his religion he has done more to encourage free inquiry after truth, and the free discussion of the great subjects of religion, than all other teachers. The apostles imbibed the spirit of of their Master, and have left us examples of their manner of conducting religious controversy, and given us the precepts 'prove all things and hold fast that which is good." Believe not every spirit, but try the spirits whether they are of God; for many false spirits are going out into the world.' It happens that there are many false spirits in the world yet, and there seems to be no prospect of driving them out of it, but by the means which are recommended by Christ and his apostles, There is no foundation in their teaching for those to rely upon, who, at this late day, would convince us of the utility, or criminality of religious controversy or discussion. If free inquiry was usoful to the cause of truth and happiness eighteen centuries ago, it still must be the right and duty of men, not to search the scriptures only, but to inquire of one another and to reason with one another about the great principles of religion. Christianity reguires that men, not only should think freely, seriously, and candidly, but that they should communicate their thoughts to one another, that they may promote mutual edification, prove all things and hold fast

that which is good. It is true that controversy has been productive of evil as well as good. But is this a sufficient reason for putting an end to all public discussion of the doctrines of religion? What capacity is there belonging to our nature, or, what good gift has heaven bestowed upon us, that we have not power to abuse) Shall we reject the use of language, because it has often been made the vehicle of worthless thoughts, or pernicious sentiments? Shall social intercourse of all kinds cease, because it sometimes gives rise to bitterness, wrath, and evil speaking? So long as rational seings, men, of imperfect knowledge and

controversy, or the discussion of the great subjects which relate to the character of God and the duties of mankind, exist not as an evil to be endured, but as a right, a duty, and a privilege to be highly valued by all diligent inquirers after truth. If there are people in the world who cannot bear to have their opinions canvassed, it is quite as likely to be their fault as their There were undoubtedly misfortune. those among the Jews, who were greatly shocked that our Saviour should show the falsehood and absurdity of the prevalent opinions of his countrymen. Because he pointed out their errors and told them some important truths, and reasoned with them on the meaning of the scriptures, though he did this with the utmost mildness and candor, there were those who possessed, if any credit be due their pretensions, such a tenderness of conscience, such a very delicate sensibility of moral feeling, that they must needs accuse him of blasphemy. By such persons, those who acknowledge no standard of right, no test of truth, but their projudices, controversy must be deemed criminal. But to all who esteem truth too valuable to be sacrificed to the bad passions of men, and who consider it the most powerful of all the means, which God has given to restrain and control these passions, there will appear to be no necessary evil in the utmost freedom of religious inquiry and discussion .- Hamilton.

THE IMPRISONED. A tale of the Bustile.

"I had no thought, no feeling-none-Among the stones I was a stone: No check, no change, no good, no crime: But silence, and a stirless breath, Which neither was of life nor death!"

Desolation, and the shadow of misery came down upon my spirit. Limmured in the damp dungeon until every ray of hope was quenched, both soul and frame borrowed the nature of the adamantine rock that had incarcerated my long and withering years-perhaps forever. Even the wild laugh of despair, and the clank of chains, echoed through the caverned prison in bewildering reverberations. sweet song of birds, the voice of kindred and friends, and the mysterious music of nature, were like dim recollections of a feverish dream, and my eyes had so long been accustomed to darkness and void, that I lost all remembrance of the pleasant valleys and mountains, the lakes and the streams, and the thousand beautiful things of the visible creation. Oh! how the thoughts of woe swept across my brain as the sirocco of the desert, when amid the loneliness and gloom of solitary wretchedness, imagination sometimes winged away to the scenes of youth and happiness.

The wild fire of revolutionary madness had converted Paris into one vast Golgotha-an aceldama of guilt and death, cries of suffering and blood ascended on every breeze, and rang out like the yell of a maniac. Deafening uproar and confusion universally prevailed -- prisons became vacant, and the innocent and corrupt were alike permitted to go forth. Never shall I for-get the awful sound of my dungeon door, as it turned upon hinges rusted with the dust of centuries and caused a few faint rays of light to flash through the dreary opening. And when a strange and grim being entered and bade me follow him, the whole scene seemed as an illusive vision. But the moment I emerged from the loathsome vault which had nearly proved my coffin and grave, and drank deeply of the pure light of day, then every doubt vanished. All the works of the Almighty wore a different aspect-the blue and the boundless heavens were more fair-the sunlight came down with a purer flash-and a holier gleam was lent to the lovelier things of earth. But the glorious hue of sky and landscape only mocked the calamities of man; the city was converted into a slaughter-house, filled with dead and dying .-Miserable wretches were dragged to the block by thousands: criminals and executioners crowded almost every street: the very air partook of the breath of putrefac-Yet my sympathies held no communion with the sufferings of those around me: I was "a thing from life apart."-My family and kindred had been swallowed up in the vortex of blood-thirsty excitement, and I was left as a lone leaf thrust abroad amid the billows of a troubled sea. Often, when inhumed in the creviced rock, had I thought of the loneliness that would be my lot, if set free; and now, while again inhaling freedom among the scenes of which I had for years been deprived, a loathing of mankind and liberty sickened the heart. Confinement had sundered the finest and most sensitive chords that vibrate beneath the gentle movings of friendship and love, and unfitted me for social intercourse, and I longed again for the still recesses of my native cell: but even this small favor was denied.

Time has laid his cold and shrivelled hand upon my brow:-I have lived a long period beyond the brief boon of years allotted to man. My way has been among the gloomy paths of existence, and I have drained the dregs of the cup of bitterness. Death came not, and I lived and lived on, a mere particle heaved by the billowy spray of the fathomless and shoreless Ocean of Eternity-a lone wreck upon the brink of being: and the hollow-sounding wave may soon sweep me into the dark waters of its misty surface.

RELIGIOUS EMPIRICISM. We have an old paper in our possession which contains some remarks on a notice Hull Bardifferent intellectual endowments, shall ex- ton published in a Boston paper, some

ist in a social state, so long will religious | three or four years ago, in which he pretended that the meaning of the Revelations had been mysteriously unfolded to his mind in a clearer manner than to any other person since the days of John the divine. He says-"These mysteries were unfolded to me in the visions of di-vine light, in a miraculous manner." He further adds-" I have also been moved upon by the spirit of truth to commence. writing the same, in order to publish them for the good of the spiritually minded throughout the world-as none can fully understand what I write, further than they become spiritual,"

This latter clause, notwithstanding the writer's mental alienation, is very artful; for if his Revelation should be still more inexplicable than that of John, and not understood by a single person on earth, nothing would be easier than to shield himself behind the anti-spirituality of mankind. Strange as it may appear, Hull had his proselytes, (and so has every quack) but whether he has yet published his Revelations or not, we are unable to say. How long will many prefer misterious error te rational and practical piety; and patronize unprincipled impostors rather than honest and intelligent men?

Nantucket Inquirer.

DIVINE BENEVOLENCE. "I cannot go where Universal love

miles not around."- Thompson. What studded the blue arch of heaven

with glittering light? What formed the unknown depths of the ocean, and stored it with innumerable creeping things?-What created this fair world of brightness and beauty? What clothes our fields with green, and our valleys with corn? What

"through all life, extends through all extent, Spreads undivided, operates unspent?"
The love of God-deep, unfathomed,

limitless love!

It is this which speaks in the wild warbling of the feathered choir-we hear it in the pearly rivalet and gushing stream--we see it in the bright flowers of Spring-in the sparkling tints of the rose, and the beautiful fragrance of the flower of the valley.

We hear it in the howling of the midnight storm, and in the summer breathings of the gentle zephyr. We see it in the bright beams of the king of day, and in the milder glory of the queen of night.

"Thou art Q God, the life and light, Of all this wondrous werld we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.".

THE FEAR OF BEING LAUGHED AT .-George was a fine young fellow whom three or four snug legacies had combined to enrich. He was clever, good natured, warm hearted, and afraid of being laughed at. George drank for fear of being laughed at. George gamed for fear of being laughed at, and sundry other things not a whit more creditable, did George-for fear of being laughed at. George changed his dress as the fashion changed, that is monthly-for fear of being laughed at, and so he became an exquisite of the first order, and a debauchee, and a spend thrift, and a gamester for fear of being laughed at. Before he had been ruined by riches, and perverted by prosperity, George had loved, and was beloved by an amiable, intelligent girl; but he forsook her; for she was poor, and unfashionable, and he was afraid of being laughed at. George bow-ed before the shrine of a Belle—in plain English one who considers herself, her dress, and her amusements as things of paramount consequence, and views marriage as a means of securing to herself the exquisite bliss of breaking the hearts of her female friends, married and single, by eclipsing the parties of the first, and the dresses of both. At length she condescended to make George her treasurer -that is, she married him. George expended thousands for furniture for fear of being laughed at. The lady wife dashed, dressed and gave parties. The gentleman husband dashed, dressed and gambled. And so George got into debt: and so his creditors wanted their money: and so they only got promises: and so they didn't like them: and so George was ruined, and became a jest and a bye-word-because he was afraid of being laughed at.

SHERIFFS' SALE.

TAKEN on Execution and will be sold at Public Vendue, on Saturday the 3d day of July next, at two o'clock in the afternoon, at the Store of Stephen Young, in Pittston, in said County, all the right, title Young, in Piliston, in said County, all the right, title and interest which Moses Goodwin has in or unto the following described land and the buildings thereon situated in said Piliston—bounded easterly by land belonging, to Eben. Byram; northerly by land belonging to R. H. Gardiner; westerly by Geo. Williamson and another; and southerly by the road; containing ten acres, and being the same on which the said Goodwin J. GOULD, Dep. Sheriff. May 22, 1830.

HEREBY caution all persons not to purchase a note of the following tenor signed by me, as the agreement for which said note was given has not been complied with, and I am determined never to pay said note. In mit,

Richmond, November 10th, 1827. For value received I promise to pay Zephaniah H. iles, or order, nine dollars for a clock which is war.

ranted one year, in twelve inouties.

(Signed)

BENJAMIN REED, Jr.

The above warranty has not been complied with, and on that account the note will not be settled by the subscriber.

BENJAMIN REED, Jr.

Gardiner, June 12, 1836.

JUST published and for sale by P. SHELDON, SCOTT'S HISTORY OF SCOTLAND, in

CREDEN'S CONCORDANCE, a new and beny. tiful stereotype edition. In this edition more than six thousand errors contained in the former editions THE FRUGAL HOUSEWIFE, an excellent work.

THE BOOK OF HEALTH, first American from 2d London edition.
WHITTEMORE'S HISTORY OF UNIVERSALISM, &c. &c. June 3.

NEW GOODS.

EDWARD SWAN & CO.

A T their old stand, having recently made large additions to their stock are now enabled to offer a very complete and extensive assortment of GOODS, which are the following-(which will be offered

ery low for Cash or country produce:)
200 pieces Calico (new patterns);
150 ,, White Cambrics and Muslins;

White Cambries and Muslins;
Broadcloths and Cassimeres;
Fulled Cloths and Sattinetts;
Dis. Factory Warp, Nos. 7 to 16;
pieces Factory Ginghams and Checks;
Check Grand Check Grand Checks;
Check Grand Che

100 pr. Men's and Boy's thick and thin Leather Shoes;
100 bus. CORN;
100 bus. CORN;

100 100 ,, RYE; 10 bbls. Brown SUGAR; 5 Chests Souchong and Hyson TEA; 10 Hhds. Molasses; RYE;

Tierces Rice; Coils Cordage and Spunyarn; 25 Coils Cordage and Spunyam;
10 bbls. Pork;
25 Qtls. Cod and Pollock Fish;
4 Tons Bar Iron and Steel;
50 Casks Cut and Wrought Nails.
ALSO,
A LARGE ASSORTMENT

Coarse Salt;

HARD WARE, HOLLOW WARE, CROCKERY WARE,

Purchasers of any of the above articles fully invited to call. WANTED BY E. S. & CO.,

2 Tons BUTTER; and 100 Do. HAY; For which a fair price will be given. Gardiner, June 4, 1830.

NEW GOODS.

A. T. PERKINS has just received at the old stand of formerly occupied by JAMES BOWMAN, a general assortment of ENGLISH and DOMESTIC GOODS, GLASS, CROCKERY and HOLLOW

ory White Lead, Ivory Black,
1st and 2d quality ground Black Lead,
White Lead, Red and White Chalk,
English ground do. do.
French Yellow, Redwood,
Redwood,
Redwood,
Redwood,
Redwood Stick Logwood, ,, Redwood, Ground Logwood, Ground Redwood, Ground Fustic, Summer Strained Oil, Venetian Red, Spanish Brown, Prussian Blue, Red Vermilion, Linseed Oil, Boiled do. do Neetsfoot Oil.

Whiting, Rose Pink, Red Lead, Spirits Turpentine, Copal Varnish, Japan. Litharge, Japan. Japan. I. GOODS and GROCERIES. Choice selection, such as Turks Island Salt, Sperm do., 7 by 9 and 8 by 10 Win-dow Glass, Bags fine Salt, Basket Salt,

Chocolate, Welsh's No. 1. Chocolate, Poland Starch, H. B. Sugar, N. O. Sugar, 1st and 2d quality H. W. Sugar, Sakeratis,
Common Loaf Sugar, Rice,
D.Rf.Loaf Sugar, Pork,
Old London Rose Brandy, Bar Soap, V. hite Bar Soap,

Old London Rose Brands, V. hite Bar Soa Port Wine, Castile Soap, Malaga Wine, Naples Soap, Holf Gin, (superior quality) Shaving Soap, 1 chest superior quality Southong Tea, 3 chests Southong Tea, Allspice, Ground Popper, ches,
Southong Tea,
3 chests Southong Tea,
2 boxes Young Hyson Tea,
Old Hy. Tea,
Coffee,
Coffee,
Cover,
Cov Mustard,

Sweet Oil, (in flasks) Scythes, Scythe Speaths, Stones and Rifles, Salt Petre, Stone Jugs, Earthen Jugs Allum,

Indigo; 5 hhds. Guadaloupe Mo-,, Milk Pans, Pots, Nails, assorted, lasses 1 bhd. sup. Sugar Molasses,

ERUIT, &c. Se Quarter and whole Boxes Castana Nuts. Currants, Olives, Cask Raisins, Sicily Oranges, Eipers, Ribbon Oil, ,, Lemons, English Walnuts, Preserved Ginger, Shagbarks, S. S. Almonds, Gauva Jelly,

Figs, Walnut Catsup. Filberts, White and variegated Chaise Mats, Varigated Entry Mats, A large quantity of Am. half Spanish and superior Spanish Cigars,

Spanish Cigars,
Manilla and Hemp Bed Cords,
Bell's superior Paste Blacking,
Macoboy Suuff,

Yellow Snull, Powder and Shot, Lemon Syrup, I Case old Champaigne Wine,

Do. superior Noyeau, avendish Tobacco, Velvet Corks, No. 1, 2 and 3 Mackerel, in whole and half Bbls., Old Dun Fish.

READY MADE SUMMER CLOTHING. Such as thin Coats, Valencia and Marseilles Vests,

Linen Drilling Pantaloons, Cotton Twilled do. Mexican Cassimere do .: Plain Linen do.; Cotton Duck do.;

Rouen Cassimere do.;

BEER and ALE.

For sale as above, by the barrel of half barrel, 12 bbls. of Cook's Boston brewed Beer, 20 half bbls. do. do. do., also FOR SALE.

20 bbls. 1st quality Gennessee Flour.
All of which will be sold very low for cash or country

produce.

WANTED 1900 lbs. BUTTER,
1900 yds. TOW CLOTH,
for which a fair price will be given.

A. T. P. has set up a SODA FOUNTAIN in a
convenient room, and respectfully solicits the custom
of all who wish to partake of this healthful and please ant beverage Gardiner, June 16.

BOOKS AT HALF PRICE.

P. SHELDON, wishing to reduce his stock of MISprice, for each, a great variety of them. Among the
Books are the following, viz. Robertson's History of
America, 2 vols. octavo; Morse's Universal Geography, do. do.; Morse's Universal Gazetteer; Clarke's
Travoks, Bingraphical Steaches of entirent pure. A America, 2 vols. octavo; Morse's Universal Geography, do. do.; Morse's Universal Gazetteer; Clarke's Travels; Biographical Sketches of eininent men; A description of St. Michaels; Priestly's Lectures; Bewick's Natural History; Brown's Concordance; Sayings and Doings, 1st and 2d series; Williams' Sermons; Watts' Logic; Scripture History; Fordyce's Sermons; Taylor's Holy Living; Law's Christian Perfection; Dispersion of the Jews; Views of the World; Jay's Family Prayers; Whitefield's Sermons; Pilgrim's Progress; Masonic Chart; Family Receipt Book; Cattle Doctor; Locke's Essays; Bible News; Ecclesiastical Sketches; New-Hampshire Gazetteer; United States Gazetteer; Mrs. Sherwood's Stories; Jercy Mallory; Body and Soul; History of all Religious; History of Rome; History of Greece; History of England; Butler's Universal History; History of Ohio; History of New-England; Modern Europe; Life of Mackang, Bio-History of New-England; Modern Europe; Life of Washington; Life of Franklin; Life of Jackson; Biographical Dictionary; Life of Couetes; St. Roman's Well; Greek and Roman Autiquities; English Barborities; More on Education; and a great variety of other works, too numerous to particularize.

"Gardiner, June 9, 1830. 24

UNIVERSALIST BOOKS. FOR sale by P. SHELDON, at his Bookstere, near the Bank, a great variety of Universulist publica-

lożen or single copy, viz.

BALLOU'S WORKS. NOTES ON THE PARABLES. In which all the pares are noticed and explained. TREATISE ON ATONEMERT. A highly approved

treatise on the nature of the Scripture doctrine BALLOU'S LETTERS. A series of letters on Divine

revelation, between Mr. Ballou and Mr. Kneeland. To this work is appended an interesting correspondence between Mr. Ballou and two orthodox clergymen of Portsmouth, N. H. BALFOUR'S WORKS.

BALFOUR'S WOKAS.

1ST INQUIRY—into the Scriptural meaning of the words Sheol, Hades, Tartarus and Gehenna, all translated Hell in the common English version.

2SD INQUIRY, being an inquiry into the Scriptural doctrine concerning the Devil and Satan, and into the extent of duration expressed by the terms Clim, himself, Almine produced exertasting, for every &c. in and Aionios, rendered everlasting, for ever, &c. in the common version, and especially when applied to Essays on the Intermediate State of the Dead, the

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Resurrection from the Dead, and on the Greek terms rendered judge, judgment condemned, damation &c. &c. in the New Testament. With remarks on Mr. Hudson's Letters in vindication of Futur Retribution, addressed to Mr. Hosea Ballou of Boston LETTERS TO HUDSON, being Letters on the Immortality of the Soul, the Intermediate State of the Dead, and a Future Retribution, with which is connected the history of the doctrine of Future Retri-

fution.
These works are written in the spirit of candor, and These works are written in the spirit of candor, and sound criticism are replete with forcible arguments and sound criticism. They are of uniform prices. In sheep \$1 25 per tol.

HUTCHINSON'S TRIUMPH. HUTCHINSON'S APOLOGY.
REPLY TO DR. ALLEN. Price 25 cents.

A LETTER TO DR. BEECHER. LIFE OF REV. JOHN MURRAY, written by himself, and continued by his widow.

History of Ancient Universalism, by Re

HOSEA BALLOU, 2d, a work of great merit and re-search, price \$1 20 bound.

HISTORY OF MODERN UNIVERSALISM, by Rev.

Thomas Whittemore, being a continuation of Mr. Bal-lou's History, and a highly interesting work. Price \$1 20 bound. A HISTORY OF UNIVERSALISM, by Dr. Thomas

Brown, of Albany. Price \$1.
CHRISTIAN VISITANT, edited by Rev. William A Drew. Price 56 cents bo

STREETER'S HYMN BOOKS. Societies will Le supplied with these Hymns at the publisher's prices. BALLOU'S AND TURNER'S HYMNS: also at publisher's prices.
ALSO TRACTS AND SERMONS, viz. CONVERSATIONS ON RELIGION, between a parent and child. This tract is calculated to do great service

to the cause of truth. It contains 12 pages duodecime Price \$1 50 per 100, 25 cents per dozen and 3 cent single.

REVIEW of Dr. Dwight's Tract entitled "Duration of future punishment, by Rev S. Cobb, price 6 cents.

REFLY to Hawes' Reasons for net being an Univer-

THE PLEASURES OF SIN, a Sermon by Rev. T

A SERMON preached at the Ordination of Rev. T. Fisk, by Rev. Hosea Ballou, Mr. Dods's SERMON preached in the Court bone at Bangor—2d edition.

THE NEW BIRTH, a Sermon by Rev. E. Case.

And sundry other Sermons and Tracts by Kev. H. Ballon, S. Cobb, R. Streeter and others. ** Any Universalist publications not on hand will be procured when request

will be procured when requested.

Also for sale as above, a great variety of BIELES and TESTAMENTS, LOYELAND'S GREEK LEXICON.

(13-Common Bibles for sale at Bible Society prices. (5)
June 3, 1850.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Ecston as a that he has established himself in Beston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise. A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquaintad with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of these who intrust their property to his care.

Boston, April 17, 1850.

Boston, April 17, 1820.

Mr. James Boyman,
Messra. W. R. Bahson, & Co. Sardiner.
E. H. Lombard, Esq. Hallowell.
Hon. James Bridge Hon. James Bridge, Chas. Williams, Esq. Mossrs. Vosa & Bridge, Messrs. Cram & Cahoon, Benj. Willis, Esq. Portland.

\$50 REWARD. THE Store of the subscriber was kroken open in December last and many articles stolen therefore, since which time evidence has been had strengly to fix the robbery upon two persons who recently eld cod from the town of Litchfield, by the names of Levi Will-

LIAMS and ISAAC ARNO.

Williams is 26 years old, about 5 feet 8 inches high, dark hair which curls at the ends, sharp black eye, fresh countenance and deliberate speech. Anno is 33 years old, about 5 feet 9 inches high, black hair, dark

year's old, about a feet 9 mines high, black hair, daw eyes, long favoured, and when intoxicated, of which he is in the habit, a bragadocio.

These persons left Litchfield in the month of April last, upon the developement of many highanded villanies practiced by them for a number of years past, some of the particulars of which were recently published in the semeropers of this vicinity.

newspapers of this vicinity.
The above reward will be above reward will be paid upon the apprehension of the said person so that they may be had to answer before a proper tribunal for their crimes.

ROBERT WITHEE.

Gardiner, June 23, 1830.

MY WATCH I WANT.

WHEREAS on a certain day in December last my Watch was taken from the shop of JATAK KNAPP, and feeling well satisfied who has said Watch in his possession, and as the individual alluded to has heretofore sustained in fair character (to the best of my hand to be a suit of the wishes to knowledge), this is to inform him that if he wishes to retain his character for honesty he will do well to return said Watch to the shop from whence it was taken of leave it with the subscriber within three weeks from the date hereof, or he will be dealt with according to law. I shall expect my Watch returned or paid for within the time above mentioned if not I shall expose the 105 name and place of residence of the individual who purchased in who purloined it, and hold myself ready to ame. BENJ. WEY MOUTH.
Gardiner, June 24, 1830. 26

JUST published, and for sale by P. SHELDON,
THE BUDGET, OR HUMBLE ATTEMPTS AT IMMORTALITY, by the Messrs
June 9.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annun, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where par-ment is delayed after the expiration of a year, interes

will be charged.

Twenty-five cents each, will be allowed to any agent or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first verse subscribers, for

the first year's subscriptions.

No subscriptions received for less than six meaths and all subscribers are considered as continuing their and all subscribers are considered as continuing their accuracy. subscriptions, unless a discontinuance is expressly or

No paper will be discontinued, except at the disc tion of the publishers, until all arrearages are paid.

All communications addressed to the editor or pelishers, and forwarded by mail, must be sent free constant.